

EPISCOPAL AND Presbyterial Government CONJOYNED:

Proposed as an Expedient for the compr-
mising of the Differences, and preventing of those
Troubles about the matter of

CHURCH-GOVERNMENT.

*Written in the Late times by the late Learned
and Famous Ja. Usher, Arch-Bishop of Ar-
magh and Primate of Ireland.*

And now published, seriously to be considered by all
sober conscientious Persons, and tendred to all the Sons of
Peace and Truth in the three Nations, for recovering the Peace
of the Church, and setting its Government.

*Tolle jam nomen criminis, & nihil restat nisi criminis nomen,
Tert. Apol.*

*Contra rationem nomen fabricum; contra Scripturam nomen Christia-
num; contra Ecclesiam nomen pacificum senserit. Aug. de Trin.*

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EPISCOPAL

AND

CONJOINED

CHURCH-GOVERNMENT.

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THE PREFACE



If any one ask, who is He presumes to Publish the Papers of that Learned, Pious, and peaceable Prelate (worthy of eternal Memory,) without approbation first had, of such as hold the Chair in the several Parts of controverted Discipline? I Answer, The Learned men of each Party are not yet agreed, nor do I know when they will be: and the times require that some means be used to advance the Peace of the Church, and preserve the Nation. That Peace I mean, whereby the minds of men may be disposed to lay aside all old animosities, and upon a common Principle of Union, become charitable, and so perpetual Friends.

The Faithfull and true Ministers of the Gospel of Peace, will (I hope,) give their allowance to this attempt, Pious and Charitable in its intention. For the contrary minded who would have Fire come from Heaven to consume all those, who receive not their Dictates, I shall only rebuke them with that of our Saviour to his Disciples, ye know not of what manner of Spirit ye are?

Peace therefore and Christian Concord, is not the matter these men seek, but perpetual Parties and Sidings, wherein perhaps they hope to appear Somebody; which temper (even in the minds where it ought least to be,) hath embroy'd the world in miserable Feuds. And this being perceiv'd by men experienced in Publick business, hath produced variety of complaints. Sir Edwyn Sandys discoursing of the division of Protestants abroad into Lutherans and Calvinists, complains. That the Ministers of each side have so far bestir'd themselves, that the

Coal which a wise man, with a little moisture of his mouth would soon have quenched, they with the wind of their breath have contrariwise so enflamed, that it threatneth a great ruine and Calamity on both sides. *And a little after, reprehending the heat and extremity of contention.* They make more account (*says he*) of some empty Syllogism than of the Peace of the Church, and happiness of the World. *The most Learned and Pious* Hugo Grotius, *bemoaning the Discords of Christian Leaders, Says,* Si in eorum Bellorum quibus tam diu vastatur Europa causas inquirimus, inveniemus hoc incendium, maxime ab ijs quos pacis præcones esse debuerunt excitatum. *And Mr. Dury, after all his Travells in the matter of Ecclesiastical Peace, found at last the difficulty to lie at home, among those of his own Profession: which caused him to lay down this Maxim.* That neither can a Civil Confederation be truly framed among Protestants, nor when it is framed can it be faithfully maintained, except the foundation thereof be laid in the minds of the Clergy.

Votum pro
page 62.

Disc. tending
to Eccles. Peace
pag. 2. 3.

The expedient here proposed by this Learned and Pious Prelate, for Composing the Controversies and contentions about Ecclesiastical Government, will not make the wounds wider I hope, I do not see how it can. And if it bring with it a healing virtue to unite and consolidate Parties discontinued, in any measure, I shall not repent me of acting the Empryck in applying this Sovereign Receipt, (which came fortunately to my hands) to the curing all those fretting ailments have so long troubled the Church.

Pres. to the
power of the
Keyes.

Nor will this attempt of mine be insecure, if the Learned and Pious Guides of either Party be consulted. It is Dr. Hammond's judgment, That a moderate Episcopacy, with a standing assistant Presbytery, as it will certainly satisfy the desires of those whose pretensions are regular and moderate, (craving nothing more, and in some things less than the Laws of the Land,) so it will appear to be that, which all Parties can best Tolerate: and which next himself, both Presbyterian, Independant and Erastian, will make no question to choose and prefer, before any of the other Pretenders. And Mr. Baxter, (no friend to modern Episcopacy) earnestly in-
culcating

Gildas Salv.
333.

enlarging the Pastoral care and oversight of Souls: I speak not this, says he, against any Bishops, that acknowledge the Presbyters to be true Pastors to Rule and Teach the Flock, and take themselves only to be the Chief, and Presidents among Presbyters, yea, or the Rulers of Presbyters that are Rulers of the Flock. But of them that Null the Presbyters Office, and the Churches Government and Discipline, by undertaking it alone as their sole Prerogative. Me thinks, (as Agrippa said Act. 26. 28. to Paul, Almost thou persuadest me to be a Christian,) I might here step in, and tell these Learned and Pious Controvertists, That, almost they may be persuaded to be Friends.

But the Principal defence I intend my self against the censures of my Publishing these Papers, Is, the sense of the late King himself, in his Posthumous admired Book. Not (says he) pag. 144. that I am against the managing of this Presidency and Authority in one man by the joynt Counsel and Consent of many Presbyters; I have offered to restore that. And again, I was pag. 173. willing to grant or restore to Presbytery, what with reason or discretion it can pretend to; in a conjuncture with Episcopacy. So that, the purpose the late King had, of uniting his divided People, (If God had so permitted, whose judgments Rom. 11. 33. are wonderfull, and his ways past finding out,) was upon Grounds agreeable to the design of this Paper. And therefore what was by Him so Piously and Prudently intended, for restoring Peace and Unity to the Church, is so much the more necessary now, by how much we understand That intencion of the said King: and that the same Parties remain still estranged in countenance and conversation.

And yet it would not be so, if some instrument or medium could be used to bring them to debate (with an humble Christian Spirit,) on terms of reconcilment and unity. Which, whenever it shall, by Gods gracious Dispensation and Providence over us be granted: so much of our passions and interest must be laid aside, as not to think it imaginable, in the traverse of such long and sharp disputes and differences, That one Party should be totally guilty, and the other altogether innocent.

When I consider a Presbyterian, will it be well to fetch a Character, from all the frailties and failings of men of that

Char. 1. large
deciar. 403.

Persasian? If one Preached. It would never be well till twice
7. Prelates be hanged up, as the 7. Sons of *Saul* were hanged
up in *Gibeon*. And another, That the bloodiest and sharpest
War was to be endured, rather than the least error in Doctrine
and Discipline. And another, Wishing that all the Prelates
in the Kingdom and himself were together in a bottomless
Boat at Sea, for he would be content to loose his life, so the
Bishops might loose theirs.

1 King. 19.
11. 12.
Gen. 3. 8.

*Will not all these seem strong and tearing winds, rending the
rocks of all Order and good Government, in which God was
not. Rather than the small and still voice, which walked in the
Garden in the cool of the day, when God came to enquire calmly
after Adams sin? Or will they not seem rather so many Pre-
dictions, which we have seen fulfilled sadly upon that place, and
those persons, who yet were as ignorant of the Prophetick import
of their own expressions, as Caiphas was of Christs offering him-
self for the world, when he counselled the Jews, That it was
expedient that one man should die for the People, And yet
knew not the import of Christ dying for the People.*

Joh. 18. 14.

Num. 14. 24.

v. 28.

Juven. Sat. 10.

*When men pass sentence upon themselves, God often sees it
executed: The Israelites no sooner wish they had died in the
Land of Egypt, or in the Wilderness: But the Answer is re-
turned, As I live faith the Lord, as you have spoken in mine
Ears, so will I do to you. And the Heathen Poet could teach
us the same lesson. Evertere domos totas optantibus ipsis,
Dii faciles. I do not like raking Fire out of Embers, by search-
ing for the faults of men, who Perished in their own Flames,
and are objects of our Pity more than Passion. Otherwise no
Nation under Heaven could afford examples equal to that of
Scotland, for the proof of rigid Presbyterian Discipline. Of
which how much is settled after more then 100 years are run out
since the Nobles, Gentry and People, have been vehemently
solicited to kill and slay each other, or any body else rather than
be without it, the present state of Affairs there may bear us
witness.*

*Would it be a good course of judging of Episcopal Government,
to take into the Records and Histories of 1600. Years, for the
errors of all Bishops, whom worldly Interest, or Passion, or
other*

order human frailties have carried beyond the gravity, austeri-
 tum, and Apostolical Piety of their Primitive Institution. And
 will this serve to level imparity, the principle of all Order and
 Government? and secure the modern Presbytery from the like
 irregularities or excesses? Certainly those accusations and calum-
 nies, which Politicians say secure other States, subvert the
 foundations of the Churches peace: which are laid in Charity, the
 Characteristick note of a Christian. By this ye know if ye Joh. 13. 35.
 be my Disciples, (says Christ) If ye love one another. And
 in ancient times the common saying was, Ecce quam diligunt
 Christiani? That execrable delight and joy, which any one takes
 to accuse, or to find faults in others, he hath from the Devil,
 Who is the great accuser of the Brethren. Rev. 12. 10.

It is evident to what a miserable extremity the divisions about
 Church-Government, had brought a great Nation. From
 disputing and fighting for this and that Form, we at last knew
 no Form at all: Every one doing what seemed good in his own
 eyes. God having justly taken away from Both, what was so
 intemperately desired, and contended for on either side.

Both Episcopacy and Presbytery that strive for it, Do it surely
 for this common end, That the people, being taught to know
 God aright, might glorifie him in their Lives and Conversations.
 The People, I say, who are more easily disposed to Innovations
 and Disobedience many times, by the artifice and insinuations of
 a few; than can be reclaimed again by the Authority, Eloquence
 and Wisdom of many. They are therefore a commiserable body,
 and being commonly the Masters of error (the weakest part of
 whom being their mind and meer servants to the Ambition of
 others) How much doth it most truly import the Sacred Function,
 to be wholly employ'd in saving the Souls of these men, from
 perishing in a Famine of Spiritual food and nourishment.

But while both strive for the Rule and Form of doing this
 (without imputation of Ambition or Usurpation) Is it not pity
 to think the matter should ever come to that pass that one half
 of the Nation must be first destroyed. And instead of settling Christs
 Discipline, that no body at this rate, should be left to become
 Christs Disciples, whom Error or the Sword had not devoured.

That both may Rule and yet not strive, is proposed here by our

Pious

Pious and Learned Prelate. By which Charity and Brotherly Love may be restored, (almost wholly extinguished out of the hearts of men,) and the grain of evil Seed sown in place thereof destroy'd; which hath brought forth ungodliness to this very time.

2 Esdr. 4. 30.

Eccles. 10. 24.

Prov. 1. 7.

Gen. 13. 8.

Act. 27. 24.

In the meantime it is a work worth propounding, and worthy of the Office and industry of all men, in whom is the true fear of God, (the principle of honour as well as wisdom) who are followers of either Party: That they soften the minds of the tenacious and refractory, and sweeten the Spirits of the sower and morose, That they may say one to another as Abraham did to Lot, Let there be no strife, I pray thee between me and thee, and between my Herdmen and thy Herdmen, for we be Brethren. And let every Pious, Humble and peaceable Overseer and Bishop, Presbyter and Ruler of Christs Flock, and Watchman over the pretious Souls of men, so labour at the Throne of Grace for this weatherbeaten Ship of Gods Church, (hardly escaping yet the waves of confusion and disorder,) that she may at last bear an Angell from God speaking to her as once to St. Paul. Fear not beloved, Thou must be brought before Cæsar, and God hath given thee all those that Sail with thee.

Episcopal

Episcopal and Presbyterial Govern- ment conjoyned.

BY Order of the Church of *England* all Presbyters are charged ^a to Minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Realm hath received the same; and that they might the better understand what the Lord hath commanded therein ^b, the Exhortation of St. *Paul* to the Elders of the Church of *Ephesus* is appointed to be read unto them at the time of their Ordination; *Take heed unto your selves, and to all the flock, among whom the Holy Ghost hath made you Overseers; to Rule the Congregation of God, which he hath purchased with his Blood.*

^a The form of Ordaining of Ministers.

^b Ibid. ex Aq. 20. 17. 28.

^c *Παράκλητος*, so taken in Mar. 2. 6. and Apoc. 12. 5. & 19. 15.

Of the many Elders, who in common thus ruled the Church of *Ephesus*, there was one President; Whom our Saviour in his Epistle to that Church in a peculiar manner stileth ^c the Angel of the Church of *Ephesus*; and *Ignatius*, in another Epistle written about twelve years after unto the same Church, calleth the Bishop thereof, betwixt which Bishop and the Presbytery of that Church, what an harmonious consent there was in the ordering of the Church-Government, the same *Ignatius* doth fully there declare, by Presbytery with ^d St. *Paul* understanding the Company of the rest of the Presbyters or Elders, who then had a hand not onely in the delivery of the Doctrine and Sacraments, but also in the

^c Rev. 2. 1.

^d 1 Tim. 4. 14.

e. *Ibidem etiam* administration of the Discipline of Christ ; for further exhortationes, proof whereof, we have that known Testimony of castigationes & *Tertullian* in his Apology for Christians e. censuræ divina; nam & judica-

tur magno cum pondere ut apud certos de Dei conspectu, summumque futuri judicii præindici-
um est, si quis ita deliquit, ut à communicatione orationis & conventus & omnis sancti
commercii relegatur : præfident probari quique seniores, honorem ipsum non pretio sed. Testi-
monio adepti. Tertul. Apologet. cap. 39.

In the Church are used exhortations, chastisements, and divine censure. For judgment is given with great advice as among those who are certain they are in the sight of God ; and it is the chiefest foreshewing of the judgment which is to come, if any man have so offended that he be banished from the Communion of Prayer, and of the Assembly, and of all holy Fellowship. The Presidents that bear Rule therein, are certain approved Elders, who have obtained this honour, not by reward, but by a good report ; who were no other (as he himself elsewhere intimateth) but those f from whose hands they used to receive the Sacrament of the Eucharist. For with the Bishop who was the chief President (and therefore stiled by the same *Tertullian* in another place s *Summus Sacerdos* for distinction sake) the rest of the Dispensers of the Word and Sacraments joyned in the common government of the Church ; and therefore, where in matters of Ecclesiastical judicature, *Cornelius* Bishop of Rome used the received form of h gathering together the Presbyters, of what persons that did consist, *Cyprian* sufficiently declareth, when he wisheth him to read his letters i to the flourishing Clergy which there did preside or rule with him, the presence of the Clergy being thought to be so requisite in matters of Episcopal audience, that

f Nec de aliorum manibus quam præfidentium sumimus, Id. de corona militis, cap. 3.
g Dandi quidem Baptismi habet jus summus sacerdos, qui est Episcopus, de hinc Presbyteri & Diaconi. Id. de Bapt. cap. 17.
h Omni actu ad me perlato placuit contrahi Presbyterium, Cornel. apud Cyp. ep. 46.
i. Florentissimo illi clero te cum præfidenti. Cyp. ep. 55. ad Cornel.

that in the fourth Council of *Carthage*, it was concluded, ^k That the Bishop might hear no mans cause without the presence of his Clergy, and that otherwise the Bishops sentence should be void, unless it were confirmed by the presence of the Clergy, which we find also to be inserted into the Canons of ^l *Egbert*, who was Arch-Bishop of *Tork* in the Saxons times, and afterwards into the Body of the^m Canon Law it self.

k Ut Episcopus nullus causam audiat absque presentia Clericorum suorum alioquin irrita erit sententia Episcopi nisi clericorum presentia confirmetur, Conc. Car.thag. cap. 23. l Excirption. Egberti cap 43. m 15 q. 7. cap. Nullus.

True it is, that in our Church this kind of Presbyterial government hath been long disused, yet seeing it still professeth, that every Pastor hath a right to rule the Church (from whence the name of Rector also was given at first unto him) and to administer the Discipline of Christ, as well as to dispence the Doctrine and Sacraments, and the restraint of the exercise of that right proceedeth only from the custom now received in this Realm, no man can doubt but by another Law of the Land this Hindrance may be well removed: and how easily this ancient form of government by the united Suffrages of the Clergy might be revived again, and with what little shew of alteration, the Synodical conventions of the Pastors of every Parish might be accorded with the presidency of the Bishops of each Diocess and Province; the indifferent Reader may quickly perceive by the perusal of the ensuing Propositions.

I.

In every Parish the Rector or incumbent Pastor, together with the Churchwardens and Sidesmen may every week take notice of such as live scandalously in that Congregation, who are to receive such sever-

The Parochial government answerable to the Church Session in Scotland.

ral admonitions and reproofs, as the quality of their offence shall deserve; and if by this means they cannot be reclaimed, they may be presented unto the next monthly Synod; and in the meantime debarred by the Pastor from access to the Lords Table.

II.

The Presbyterial monthly Synods, answer to the Scottish Presbyteries or Ecclesiastical meetings.

Whereas by a Statute in the 26th year of King Henry the eight (revived in the first of Queen Elizabeth) Suffragans are appointed to be erected in twenty six several places of this Kingdom, the number of them might very well be conformed unto the number of the several rural Deanries into which every Diocesis is subdivided; which being done, the Suffragan (supplying the place of those who in the ancient Church were called *Chorepiscopi*) might every month assemble a Synod of all the Rectors, or Incumbent Pastors within the Precinct, and according to the Major part of their voices conclude all matters that should be brought into debate before them.

To this Synod the Rector and Church-Wardens might present such impenitent persons, as by admonition and suspension from the Sacrament, would not be reformed; who if they should still remain contumacious and incorrigible, the sentence of Excommunication might be decreed against them by the Synod, and accordingly be executed in the Parish where they lived.

Hitherto also all things that concerned the Parochial Ministers might be referred, whether they did touch their Doctrine or their Conversation; as also the

the censure of all new Opinions, Heresies, or Schisms, which did arise within that Circuit; with liberty of Appeal, if need so require, unto the Diocesan Synod.

III.

The Diocesan Synod might be held once or twice in the year, as it should be thought most convenient: Therein all the Suffragans and the rest of the Rectors or Incumbent Pastors (or a certain select number) of every Deanry within that Diocese might meet, with whose consent, or the Major part of them, all things might be concluded by the Bishop or Superintendent (call him whither you will) or in his absence by one of the Suffragans whom he shall depute in his stead to be Moderator of that Assembly.

Diocesan Synods answerable to the Provincial Synods in Scotland.

Here all matters of greater moment might be taken into consideration, and the Orders of the Monthly Synods revised, and (if need be) Reformed: And if here also any matters of difficulty could not receive a full determination; it might be referred to the next Provincial or National Synod.

IV.

The Provincial Synod might consist of all the Bishops and Suffragans, and such other of the Clergy as should be elected out of every Diocese within the Province; The Primate of either Province might be Moderator of this meeting (or in his room some one of the Bishops appointed by him) and all matters be ordered therein by common consent as in the former Assembly.

This

The Provincial
and National
Synods answer-
able to the Ge-
neral Assembly
in Scotland.

This Synod might be held every third year, and if the Parliament do then sit (according to the Act for a Triennial Parliament) both the Primates and Provincial Synods of the Land might joyn together, and make up a National Counsel: Wherein all Appeals from inferior Synods might be received, all their Acts examined, and all Ecclesiastical constitutions which concern the state of the Church of the whole Nation established.

FINIS

THe Form of Government here proposed, is not in any point repugnant to the Scripture, and that the Suffragans mentioned in the second Proposition, may lawfully use the Power both of Jurisdiction and Ordination, according to the Word of God, and the Practice of the Ancient Church.

